THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"The jewels which shall constitute the membership of the Lord's household will not be limited to those who happen to have lived upon the earth during a Gospel dispensation. Nevertheless, the same requirements will be made of all His sons and daughters, before they can become members of His household in both body and spirit."—RULON S. WELLS.

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DISINTEGRATION OF ORTHODOX CHRISTIANITY

ELDER BRIGHAM H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

RECENTLY a friend called my attention to an article in the *Atlantic Monthly* for June, 1932. The article is a frank confession of the destruction, utter and complete, of Mr. Wentworth's religion. He introduces the article by saying:

To say that college does something to the average student's religion is to state a truth which will be conceded by anyone who has given the matter a moment's thought. Nine young men and women out of every ten who will receive their degrees this June would probably admit, if they were called to testify, that education has acted as a poison to their faith.

Then Mr. Wentworth adds:

In many instances the virus generated by the reasoning processes induces only a mild distemper of skepticism, but in others it works like an acid, eating its way into the bump of credulity until in the end this estimable organ is completely corroded.

This, it must be admitted, is a very frank and a very serious statement of the results of contact of young "Christian" people with college life. Mr. Wentworth acknowledges this to be so up to the full value of it, by frankly confessing to a state of "apostasy," in his own case, an apostasy from "Orthodox Christianity."

In his youth Mr. Wentworth was reared after that strictest order of the sects of the Protestant religion, a Presbyterian, and

registered for college to make preparation for the ministry of that church. He chose as his school for preparation Harvard University, which wrecked his faith completely and turned him from the preparation for the Presbyterian ministry, or any ministry of the Christian persuasion.

Before I went to college (Mr. Wentworth affirms), I was thoroughly at home in a universe which revolved about the central figure of an omnipotent Deity. In Cambridge I was suddenly plunged into another world. I found myself breathing a wholly different atmosphere. My teachers spoke a new language; their words were familiar enough, but the import of them was strange to me. It was essentially a difference in attitude and point of view.

He traces in this *Atlantic Monthly* article by several steps, his efforts at readjustment to his orthodox faith, but to no purpose. He refers to himself as an "apostate." He refers to the "breaking down of Christianity," and to a "large company of young men and women (attendants at colleges) who now share the label (of apostate) with him." He says: "Thousands of young men and women go to college each year from homes more or less like mine, to return changed beyond recognition in their ideas."

CLOSING PARAGRAPH PRESENTS CHALLENGE

It is the closing paragraphs of this article to which my friend called my attention, and presented to me as a "challenge" and desired to know what answer could be made to this article, embracing, as it does, a confession of destruction of faith by college contacts. In view of that I quote the part of the article my friend submitted to me as said "challenge." It stands as follows:

When religion begins to lose its hold upon the minds of men, as it is now doing with us, a peculiar thing happens. The Church is driven by its own weakness to shift its social responsibilities to other shoulders. Now there is only one other institution strong enough to take on new burdens in such an emergency, and it is an institution which, like the Church, has always been engaged in forcing a measure of parental control upon men who either would or could not control themselves. This is the State. As religion becomes inoperative, governments are overworked.

In America at the present moment there is ample evidence that this peculiar dislocation of function has already reached an acute stage. The ineffectiveness of Christianity as a social force is revealed, on the one hand, in an outbreak of crime the seriousness of which is common knowledge; and the government has not yet been able to devise satisfactory measures for dealing with it. The Church, on the other hand, aware of its weakness, aware that it can no longer command obedience to its teachings by the time-honoured method of invoking the wrath of God, is led to lean more and more heavily upon the State, borrowing secular support for purely religious injunctions. The sad

plight of Christianity in Tennessee, which has had to call upon the law for official protection against evolution, is a symbol of spiritual decadence. National prohibition is another sign of the same thing writ large. Thus for some years the churches have been abdicating in their own field, and putting their faith in legal restraints.

It is no accident, then, that the groups which are demanding ever more stringent laws to regulate our private lives are identical, almost to a man, with the religious groups in the population. It makes no difference whether they are Protestants clamoring for stricter enforcement of prohibition, or Catholics agitating for stricter legislation regarding the dissemination of birth-control information. In both instances increasing pressure is being brought to bear upon government to take over the practical functions of religion—and for the obvious reason that religion, in its decay, is no longer able to do its work in the world.

Though I am an apostate, I must admit, . . . that it gives me no satisfaction to realize what a large company of young men and women now share the label with me. But I see no help for it. The church has lost its power to move us. Its conceptions seem as unreal to my generation as the gods of ancient Greece.

The breakdown of Christianity is particularly unfortunate in America, where our educators are so busy building new dormitories and thinking up new systems of instruction, that they do not see how urgently the situation calls upon them to redefine the purposes for which their pedagogical machinery exists. In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians, who have been freed from the discipline of the Church before they have learned how to discipline themselves.

FULFILLMENT OF PROPHECY OF ISAIAH

Christendom has been brought to this pitiful state represented by Mr. Wentworth by fulfilling the prophecy of Isaiah, namely, by transgressing the laws and changing the ordinances and breaking the everlasting covenant of which the blood of the Christ is spoken of as being the covenant to be broken (Isaiah 24: 1-7; Hebrews 13: 20.) This was the covenant that was to be broken, the Gospel covenant centered in the Christ, and sealed by His blood.

One of the most disastrous steps Christendom took in this direction was when it fixed limitations upon itself, by denying continuous revelation to the church. By doing this the church placed an estoppage of the possibility of official enlargement of religious truth, which set limits to that development, and left Christianity at a great disadvantage with a constantly progressive scientific knowledge that knows no limits, but advances with open mind into the ever enlarging field of knowledge of the truth.

Against this movement of ever advancing knowledge towards truth by the investigations and discoveries of gifted and conscientious men, the churches adopted the policy of denunciation and suppression, in the vain hope of confining the really unfolding

truth to the limits they fixed upon it by their limitations of revelation.

The next false step taken by existing defective Christianity was when it lost faith in truth, and appealed from the innate power of truth to stand in, and by, its own strength against error and sought the support of secular power—the authority of the State—to enforce orthodoxy and punish heresy by pains and penalties. Christendom forgot the glorious idea of the poet, John Milton, viz.:

> Though all the winds of doctrine (heresy) were let loose to prey upon the earth; so truth be in the field, we do ingloriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple. Whoever knew truth put to the worse in a free and open encounter?

This policy of limiting by unbelief God's revelation of truth, followed by loss of confidence in the power of truth, and turning to secular forces—the State—has resulted in discrediting so-called Christianity until as stated by Mr. Wentworth, "education . . . spells the end of othodoxy." This abandonment of the self-sufficiency of truth to stand by her own strength, Mr. Wentworth illustrates by saying that the church shifts this responsibility to the State, and makes known modern "religion's weakness by borrowing secular support for the enforcement of religious injunctions." He instances in proof of this the "Protestant Church's appeal for State enforcement of prohibition," the Catholic Church's agitation for "stricter legislation regarding the dissemination of birth-control information;" and "the sad plight of Christianity in Tennessee which called upon the law for official protection against teaching evolution in its schools;" and thus he claims that "for some years the Churches have been abdicating their own field and putting their faith in secular suppression and legal restraints."

TWO KINDS OF GOVERNMENT

To understand the effect of this more clearly, it will be necessary to call attention to the fact that government, by which we mean at this moment, the means by which human conduct is somewhat controlled and enforced, consists really of two kinds: one "Moral Government," and the other generally recognized as "Effective Government."

Moral Government is God's government and rests upon teaching the truth, leaving it by its innate force to win its way into the convictions of men and produce in them a self-control which will lead to adherence to truth, and hence to the right conduct as set forth by truth. This "Moral Government" rests upon "persuasion, long-suffering, gentleness, and meekness, and by love unfeigned, by kindness, and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile,

reproving betimes with sharpness when moved upon by the Holy Ghost;" but "no power or influence can or ought to be used," except by the principles named above, "and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy." These are the forces operating in "Moral" or God's government.

"Effective Government" is man's government and ultimately rests upon force, compulsion, fines, imprisonment, death itself; it rests ultimately upon bayonets. This government is human and wholly human, and represents the power by which human decrees ostensibly work for the good of society; but it proceeds along the line of enforcement, with penalties affixed to the laws that command certain things and forbid others; penalties of this or that being applied when the laws are transgressed, that is, punishments. Whatever may be conceded as to the necessity of enforcement of "Effective Government" for the purpose of restraining men from injuring one another, or to secure good order in society, it should never be invoked for enforcing orthodox beliefs or church discipline.

"MORAL GOVERNMENT" CONFESSES WEAKNESS BY ABANDONMENT

When "Moral Government" forsakes its high functions of teaching truth and leaving that truth to win its way by its own force of reasonableness, beauty, and beneficent effects as applied to life and turns to the uses of "Effective Government," it abandons its field of religion, confesses its own weakness, and its lack of faith in the power of truth to stand upon its own merits and win its way. Such a course is a confession of weakness in "Moral Government," and this, whether done by direct means or indirect (for in such matters as these any change, by the nature of the principle, that may not be made directly, is equally and morally, prevented from being done indirectly.) So, I say, the churches turning to secular, "Effective Government," to enforce religious doctrines and discipline, abandon their legitimate sphere and enter one wholly repugnant to their principles. When churches thus abandon their confidence in the power of truth, they play havoc with their own authority.

I think, however, my friend who submitted to me this *Atlantic Monthly* article, had something more in mind when he presented this "challenge" to me, than the effect of this contact of young Christians of orthodox churches with modern college life. He really desired to include within this "challenge" he sees in this *Atlantic Monthly* article, the Church of which I am a member, and asks to know the status of the Church of the New Dispensation in relation to this contact with modern knowledge as taught in the colleges and universities. It may well be so, for this Church of the New Dispensation has a different outlook upon religious and scientific knowledge than orthodox Christendom has.

To begin with, the New Dispensation Church has not bound itself to limits inconvenientlv narrow by denying revelation. She necessarily started with revelation to bring forth her initial truth, and has consistently continued to claim continuous revelation for a perpetuation of it. Her faith in respect to this is thus stated:

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

STATEMENT INCLUDED IN FAITH SINCE 1842

This was stated so in 1842, and it is still our faith. This makes a very important distinction between the Church of the New Dispensation and the so-called orthodox churches of modern Christendom. Here is no nailed-down limit of God: Deity is not silenced, He is unfolding spiritual truth or truths related to it; or necessary to its being properly understood. Here is room for the right application of that famous old Christian doctrine:

If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, For he that wavereth is like a wave of the sea, driven with the wind and tossed. . . . Let not that man think that he shall receive anything of the Lord. (James 1: 5-7.)

Here is access to the source of all knowledge and its attendant wisdom, no limits fixed to the knowledge that may be revealed of God. Deity is not silenced, He is to be considered and even sought for, as free to reveal truth—all truth, as men are free to discover it by endless research for it. If this doorway to truth is kept open, there is no likelihood of religious men being excluded from this divine source of knowledge. With the Prophet Daniel, who found his way through faith to the source of knowledge by revelation from God, one may say, as he exclaimed in ecstasy:

Blessed be the name of God forever and ever: for wisdom and might are his. And he changeth the times and the seasons. . . . He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with him.

How firm must be the foundation of those who have this consciousness of access to God's volume of truth! Embarrassing limitations must be very far removed from them; and by the application of this principle to the Church of the New Dispensation in its contact with the unfolding knowledge of man's discoveries of truth in the universe and in life, as taught in the curriculums and textbooks of colleges and universities, setting forth really established truth, is no occasion for alarm; because, as already pointed out, truth whether revealed of God or discovered by

research of man, must be harmonious; and the conception of truth, brought to this status, must be the sum of all excellence and the ultimate attainment of perfection; than which, nothing can be more desired.

DOCTRINE FUNDAMENTAL IN CHURCH OF NEW DISPENSATION

When it is remembered that this doctrine is fundamental in the Church of the New Dispensation, it must be apparent that no such *impasse* exists as that coupling defective orthodox Christianity with this destruction of faith by contact with the science-knowledge of the schools; for the Church of the New Dispensation is not limited to the imperfection of the churches or incomplete revelations of past centuries, enforcing the acceptance of the old geocentric theory of the structure of the universe, or the limited time of duration for the existence of the world.

On the contrary, the Church of the New Dispensation is free to accept the discovered truth of science; indeed, through her principle of believing in the harmony of all truth and in all that God has revealed, all that is now being revealed, and believing that He will yet reveal many and important things pertaining to His kingdom of truth, we may feel secure from such unseemly conflict with the discoveries that men have by research made. Indeed, examination of the revealed knowledge to the Church of the New Dispensation will disclose the fact that God revealed knowledge concerning the extent, glory and structure of the universe, that anticipated the modern discoveries of science at least by one hundred years, so that instead of the Church being in the rear of man's discoveries respecting the universe, she is in advance of them. The Church of the New Dispensation also will preserve her confidence in "Moral Government," in the power of truth to hold her sway by her own convincing, impelling power.

If it were true—as some are disposed to claim respecting her—that the New Dispensation Church has departed from her reliance upon revelation from God, as her trust for the enlargement and perpetuation of truth; if she has lost faith in the power of her truth to meet and triumph over error; if she should forsake reliance upon God's "Moral Government" for the administration of her Church doctrines or discipline, then, of course, she has written "*Mene, mene, tekel*"—"God hath numbered thy kingdom and finished it; thou art weighed in the balance and found wanting"—across her title as the Church of God, and she has become as powerless as orthodox Christianity. Or should she do these things in the future, the same results would follow; but whatever aberrations may seize upon her, they will not be permanent. There will be speedy recovery, and return unto God, who will fulfill His decrees respecting the Church of the New Dispensation of the fulness of times. It will never be destroyed, nor its work be given to another people.—(*The Improvement Era*, March, 1933.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 30, 1933

EDITORIAL

THE UNKNOWN GOD OF EVOLUTION

THE steady retreat of materialism in the light of advancing knowledge and increasing understanding is a hopeful sign in the midst of the world's depression. Our economic and social ills, as well as our religious perplexities, can find ultimate solution only in terms of truth. The spirit of earnest inquiry which is dealing death blows to the conception that the universe is the expression only of material forces, will in time reduce to order and peace the present chaos of earth.

The leading thinkers in the field of physical science—chemists, physicists and astronomers—have almost unanimously come to the conclusion that other than the so-called material forces, under man's control, such as light, heat, or electricity, are required to explain the mysteries of existence. More and more these searchers after truth are driven by the logic of their own discoveries to acknowledge the operation of a universal intelligence throughout all things known to man. One of the foremost British scientists has stated the view eloquently by saying that to him the universe is like "a great thought."

In the biological field the change from materialism has been slower, though very distinct. Zoologists and botanists have clung to the easy though doubtful explanations of the variety of life and life-forms through the principles of the evolutionary hypothesis set up a few decades ago, and which received world-wide acclaim by multitudes who, untaught in truth, reached out for any simple formula backed by the awe-provoking name of science.

The world of biological study has been forced, however, to recede from its former narrow, almost mechanistic position, which pretended to explain why things happen in the world of living beings. Darwinism as such has failed its devotees and has been largely and fundamentally amended. The other leading types of explanation of the origin of the phenomena of life have likewise been found to be insufficient. Except for a better conception of the factors of evolution, science, since Darwin, has contributed little to man's knowledge of the causes of life or life-forms.

The world's foremost student of evolution, Dr. Henry Fairfield Osborn, Director of the American Museum of Natural History,

makes a most impressive statement in an article on "Recent Revivals of Darwinism":

Fifty years of continuous and very close observation, often of the most laborious and tedious kind, . . . have only confirmed and strengthened my youthful conviction that the real underlying causes of evolution are entirely unknown. . . . (They) may be something of the same nature as Newton's principle of gravitation. We may observe all its modes, workings and laws and be able to formulate them in detail . . . but we may never know the underlying nature of the thing itself.

This is a fine statement of an honest, fearless seeker after truth. It is a confession that evolution knows nothing of the beginning, the essence of life, or of the forces which drive life upward.

Yet, there must be a cause or causes of all things; and these fundamental, first causes can not be wholly beyond the reach and understanding of man, else the search for truth would be largely fruitless. One is provoked to paraphrase the Apostle Paul: "Ye men of evolution, I perceive that ye are too limited in your views. For as I read your writings I find that you speak of an unknown cause. Whom therefore ye ignorantly pass by, him declare I unto you. The unknown cause is the God that made the earth and all things therein, in whom we live and move and have our being."

Intelligence, permeating all living and lifeless things, explains best, and only intelligence explains satisfactorily, the variety, orderliness and development of the universe. The wise men of to-day as of yesterday have so concluded. Periods of unbelief have been overthrown always by ages of triumphant faith. Science, the intellectual glory of these days, declares that a universe under a reign of law must be the product of intelligence.

Where there is intelligence there must be a personage from whom it flows. The power of direction comes from mind; in this instance from the greatest mind; and mind cannot be impersonal. The unknown cause in evolution is the intelligent, ever operative direction of life by God. That view does not stultify reason nor reduce the glory of man's achievements; rather it lifts the truth-seeker into greater power, for he who understands his place in the universal scheme can best use his talents.

The Latter-day Saints have ever taught the existence of God and the intelligent direction of the universe by Him, and that man possesses God-given power to explore forever and onward the realm of God's works.

The true God, the cause back of all phenomena, need not be unknown. To find Him one only need seek sincerely and humbly.—W.

HERE is the great last certainty. Be sure of God. With simple, loving worship, by continual obedience, by purifying yourself even as He is pure, creep close to Him, keep close to Him. Be sure of God, and nothing can overthrow or drown you.—PHILLIPS BROOKS.

NINE YEAR OLD BOY MISSIONARY

LOUISE T. BROWN

IT was the twenty-first day of June, 1928, that I left Sacramento for Salt Lake City, where I had decided to spend my summer vacation with my son, who was working in that city.

I boarded the train at Sacramento and took my seat in the Pullman car, sitting opposite a bright, blue-eyed lad of nine years by the name of John Hangartner of 1500 Tyler Street, Berkeley, who had already travelled ninety miles when he reached Sacramento. He looked me over in somewhat of a bashful air and then asked me where I was going. I replied that I was going to Salt Lake City.

"Well," said he, "we will travel together nearly all the way, as I am going to spend my vacation at Cedar City, Utah."

He told me that he was travelling alone, and would visit relatives there. As I sat looking at him, such a small child travelling alone, and perhaps an anxious mother at home praying for his safety, I felt a desire to protect and amuse him during our trip, so I started to chat about his school work, but he did not seem much interested. Perhaps he felt that on his vacation he wanted to forget school.

"Do you belong to the Church of Jesus Christ of Latter-day Saints?" he asked abruptly.

I replied that I did not; that I knew nothing about it.

"Would you like to have me tell you something about the Gospel?" he then asked. I replied that I would, as I felt that it would amuse him and keep him occupied, as he seemed so full of life and so happy on his first day's vacation.

"Well," said he, "I am going to explain the Articles of Faith."

He not only knew them all, but could explain them satisfactorily. I did not think much about it at the time, but since I have marvelled at the knowledge such a small boy had of the Gospel. He informed me that I would meet a great many Latter-day Saints in Salt Lake City, and that I should have some knowledge of their religious belief. He explained about the Prophet Joseph Smith; how he prayed in the grove and the manifestations that followed.

As dinner was announced he immediately turned his thoughts to what he was going to eat. Noodles and apple pie are two of the things I remember he wanted. He scanned the menu with a frown and decided that they were altogether too costly. He had a limited amount of money and knew just how much he could spend for each meal, so he was compelled to order less expensive things. Having a boy of my own, I naturally understand boys, so I ordered the things for which he had expressed a desire and divided with him. Boylike, he was thrilled.

Having finished our meal, we went out on the observation car and then back to our usual place, and he at once continued with his explanation of the Gospel. This time he told me about Sunday School and how it was conducted. I marvelled at such a young child talking on what I considered a dry subject for older folks, but I think that the child was inspired. After talking until about ten o'clock, we retired for the night.

The next morning he was up bright and early, all full of pep, anxious to reach his destination. At Salt Lake City I bade him goodbye and I was met by my son. John changed cars and journeyed on to Cedar City. He and his conversation were forgotten, for the time being.

The day I reached Salt Lake City I retired early, as I was fatigued from the long journey. During the night the things that the child had told me were rehearsed in my mind, and when I got up in the morning, I felt that a serious responsibility had been placed on me, that of investigating what the child had imparted to me. It was the first time that anybody had ever talked to me about the Church.

The day after my arrival, I went to the Temple grounds and heard the organ recital and attended Brother Joseph S. Peery's lecture. Everything impressed me so favourably. Brother Peery gave me several pamphlets to read, and I purchased the Book of Mormon and *The History of the Church*, and decided that I would read them all.

After a few days a desire came over me to go to some quiet spot and study for myself. After some inquiry, I decided to go to a nearby canyon resort and read my books, as I had a desire to know more about the Gospel. At the resort I met a returned missionary, Irma Coleman, whose home is in Midway, Utah. Her very presence thrilled me as she told me about her mission and explained the things that I did not understand. I was thrilled with her friendship, and to this day I still correspond with her.

The day that I returned to Salt Lake City was the first Sunday in July, and my first meeting was a Fast Meeting in the Eighteenth Ward. As I was staying at the Hotel Utah, I was directed to that ward. I was so thrilled with the testimonies that I heard, that I stood on my feet and bore my testimony, for I was convinced that I had found the truth. To my astonishment a great many members shook hands with me after that meeting, and from that congregation I made some of the dearest friends I have ever had.

One sister called on me the next day and was with me almost constantly the remainder of my visit. I marvelled at the attention she was showing a stranger. She is a true Latter-day Saint, and has done the work for my ancestors in the temple. I visit with her every year and I feel that I have always known

her. It was my privilege to be entertained by some of the finest people I have ever met during my visit in Salt Lake City.

I was baptized on the 7th day of July, 1928, and confirmed in the Eighteenth Ward by Bishop Thomas A. Clawson.

After my return home I looked up our meeting house in Sacramento. Sophia Lund was the first missionary that called on me, and to her I owe a debt of gratitude. She inspired me with a desire to work in the various auxiliaries, and I was immediately placed in the teacher training class in Sutter Branch. Brother Beatie as teacher, surely inspired me with a desire to teach, and after six months I was called to teach the New Testament class. Next year I taught Old Testament, then Book of Mormon, and at present I have a splendid class in New Testament work.

I have worked in the various auxiliaries, and I have a testimony of the truthfulness of the Gospel. I shall always feel that little John Hangartner is responsible for the greatest blessing that ever came into my life, that of being a member of the Church of Jesus Christ of Latter-day Saints.—(*Deseret News*, March 4th, 1933.)

HEALTH RESTORED BY ADMINISTRATION

Elder John B. Stagg, British Mission Office

In the year 1907, my father heard the Gospel of Jesus Christ and joined the Church, while living in Gainsborough, Lincolnshire. He shortly afterwards married my mother, who at that time was not a member, although very much interested. My sister was born a year later, and only a few months after birth was seized with convulsions, which threatened her life. The doctor in attendance had given her up, saying she was entirely too weak a child to bear such an illness and survive.

My mother had ofttimes heard of the Elders being called in to administer to the sick, so she asked my father to call them. He hurried over to the Elders' lodge, only to find that they had left in the early morning for a day's tracting in the country. Leaving the message with the landlady, he returned, disappointed. He had been home only a few minutes, when a knock came at the door. Upon opening it, who should be standing there but the missionaries he had been so anxiously seeking. They told him that although they had been tracting during the morning, something had told them to return to the lodge. This thought preyed upon their minds so forcibly that they finally decided to obey it. Upon arriving there, they were given my father's message, and so hurried to our house as quickly as possible.

They administered to my sister, and promised her she would regain her health and strength; that she would grow up to sing

and play the songs of Zion; and that she would become a mother in Zion. This was indeed a wonderful blessing to be given at the point of death. She immediately began to recover from her illness, and the next day was declared out of danger.

To-day, she is living in Salt Lake City. She is an excellent singer, and delights in playing the songs of Zion. Her blessing has been fulfilled to the very letter, owing to the fact that she is now happily married and the proud mother of two children.

This was a testimony to my mother of the power of God, and a few months after this incident she joined the Church, to be numbered among the Saints of Jesus Christ.

PORTSMOUTH DISTRICT CONFERENCE

The conference convened in Portsmouth, Sunday afternoon, March 12th. Probably the outstanding feature of the first session was the brief address given by Sister Johanna Porter, eighty-eight years old, a faithful member of the district. In her remarks she pointed out the necessity of following the example depicted in the Saviour's story of the Good Samaritan. Following the preliminary exercises, the Priesthood and Relief Society separated to receive special instructions from the visiting Mission Authorities.

President Delwin M. Clawson presented the district activity report for the last six months in the afternoon meeting. He reported: 4,974 hours spent in missionary labour, 718 hours in tracting and 536 hours in visiting investigators. There had been 21,182 tracts distributed, and 22 copies of the Book of Mormon sold.

At the beginning of the evening session, Sister Douglas bore a humble testimony to the divine calling of the modern-day prophets, after which Mr. Carter and his friends rendered a trio, consisting of piano, violin and cello. Patriarch Wallis very effectively described the restoration of the Gospel, and President Douglas cited the external evidences of the truthfulness of Joseph Smith's prophecies.

The conference was directed by President James H. Douglas of the British Mission, the auxiliary meetings and their activities by Sister Rintha Pratt Douglas, consulting supervisor of auxiliary activities and president of the Relief Society of the British Mission. There were in attendance also, Patriarch James H. Wallis of the European Mission Office; Elder E. LeRoy Anderson and John B. Stagg of the British Mission Office; President Delwin M. Clawson and Bart L. Christensen of the Portsmouth District.

Bart L. Christensen, Clerk of Conference.

CHURCH WIDE NEWS

EACH state in the Union will be allotted a special day on which their exhibit will be featured, when the Century of Progress Fair opens at Chicago this summer, according to an Associated Press report. Utah's day occurs July 24th, the eighty-sixth anniversary of the entrance of the Pioneers into the Salt Lake Valley.

UNDER the direction of President Don Mack Dalton, a missionary baseball club has been organized in the South African Mission. The club is open to non-members, and several of the most influential business men of Cape Town claim membership. At a recent game the well-known boxer, W. L. (Young) Stribling acted as umpire. Great interest has been aroused in the athletic prowess of the "Mormon" missionaries, and several highly complimentary articles have appeared in the daily newspapers,

THE Church Historian's Office announce that their rules do not permit them to make copies of patriarchal blessings belonging to the parents, grandparents, or other progenitors of the individual making application. Blessings are considered sacred to the persons receiving them, and are not to be made public property.—*Deseret News.*

THE *Deseret News* of March 11th, records the death of Elder Cawthra Greenbough, at his home in Kanab, Utah, on March 4th, at the age of 72 years. He became a member of the Church at Liverpool, England, in 1877, and two years later, in 1879, with Patriarch James H. Wallis, Judge Henry H. Rolapp, and others, organized the first Y. M. M. I. A. outside of Utah. Among others who held office in this pioneer organization, were Elders Robert L. and Scott William Anderson, brothers of Sister Mae Anderson, president of the General Primary Board of the Church.

ACCORDING to announcement made from the office of the First Presidency, the one hundred and third annual General Conference of the Church will be held in the Tabernacle on April 6th, 7th and 8th. The *Deseret News* says: "President Grant, who was absent from the last General Conference in October, having undergone an operation in Chicago, will be present and preside at the general sessions. President Anthony W. Ivins, members of the Council of the Twelve, with the exception of Elder John A. Widtsoe, who is presiding over the European Mission; members of the Seventies' Council, and the Presiding Bishopric, and Presidents of missions in the United States, will be in attendance. It is expected that the General Priesthood meeting will be held Saturday evening in the Tabernacle. In addition to the general sessions of the Conference, the Aaronic Priesthood, the auxiliary organizations of the Church, the Genealogical Society and the Department of Education are planning sessions at the Conference. A pageant, in which the descendants of the Prophet Lehi of the Book of Mormon, will be featured in costume."

ROBERT A. MILLIKEN, eminent physicist, affirms that "man's fundamental beliefs about the nature of the world and his place in it are, in the last analysis, the great moving forces behind all his activities."

FROM THE MISSION FIELD

Branch Conferences: Of the Blackburn Branch, Liverpool District, March 5th. Local members developed the subject, "Man's Purpose in Life." Of special interest was the afternoon session, Sunday School children taking the chief part.

Of the Burnley Branch, Liverpool District, March 12th. Children of the Branch explained the topic, "Truth and Divine Authority," in the morning session.

Doings in the Districts: *Nottingham*—Elder H. Randell Walker, released president of the district, was feted at a farewell social March 4th, held in the Nottingham Branch hall. An appropriate gift was presented as a parting tribute of esteem, the large and enthusiastic attendance testifying to Elder Walker's popularity.

Hull—Nearly eighty persons, mostly children, attended a social held in the Grimsby Branch on March 3rd, in aid of the Primary organization. The programme consisted of songs, recitations and a Fairy Play, acted by a group of Primary children.

DEATHS

BELL—Sister Elizabeth Jane Bell, faithful member of the Nelson Branch, Liverpool District, died February 25th. Services were conducted by Elder Eugene A. Hooper on March 1st. Memorial services were conducted in the Nelson hall and the grave dedicated by President Robert Pickles of the Burnley Branch.

CROSSLAND—Sister Maggie Crossland of the Barnsley Branch, Sheffield District, died February 23rd. President Raphael C. Palfreyman directed the funeral services, and Branch President Robert H. Briggs dedicated the grave.

HENTON—Joan Henton, aged two, a child of an investigator in the Eastwood Branch, died February 15th. President H. Randell Walker conducted the services at the Ilileston Road Cemetery, and Elder Frank R. Bennett dedicated the grave.

MCCULLOCH—Sister Sarah H. G. W. McCulloch, aged 19, an outstanding worker in the M. I. A. and Primary Organization of the Airdrie Branch, Scottish District, passed away February 25th. Interment took place in the Airdrie Cemetery.

ROBERTS—William George Roberts, aged two, the son of Brother and Sister Allen Roberts of the South Shields Branch, died February 8th. Funeral services were conducted in the North Shields Cemetery chapel under the direction of President Sylvan E. Needham, Jr., who also dedicated the grave.

WEBB—Brother Albert Charles Webb, aged twenty-one, of the Watford Branch, London District, died February 7th. Elder Kent S. Bramwell conducted the funeral services. Interment took place February 11th, in the Watford Cemetery.

THE MAN WHO HAS WON

I WANT to walk by the side of the man
Who has suffered and seen and knows,
Who has measured his pace on the battle line
And given and taken the blows.
Who has never winced when the scheme went wrong
Nor scoffed at the failing plan—
But taken his dose with a heart of trust
And the faith of a gentleman;
Who has parried and struck and sought and given,
And scarred with a thousand spears—
Can lift his head to the stars of heaven
And isn't ashamed of his tears.

I want to grasp the hand of the man
Who has been through it all and seen,
Who has walked with the night of an unseen dread
And stuck to the world-machine;
Who has bared his breast to the wind of dawn
And thirsted and starved and felt
The sting and the bite of the bitter blasts
That the months of the foul have dealt;
Who was tempted and fell, and rose again,
And has gone on trusty and true,
With God supreme in his manly heart
And his courage burning anew.

I'd give my all—be it little or great—
To walk by his side to-day.
To stand up there with the man who has known
The bite of the burning fray,
Who has gritted his teeth and clenched his fist,
And gone on doing his best.
Because of the love for his fellowman
And the faith in his manly breast.
I would love to walk with him, hand in hand,
And together journey along,
For the man who has fought and struggled and won
Is the man who can make men strong.

—SELECTED.

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